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to these candidates for the ministry a thorough exegetical knowledge of the passages which as pastors they would be called upon to expound in popular discourses. He taught the exegesis of these Scriptures that the young men in his classes might be able to preach effectively the pure word of God—that directly out of the gospels they might give to their congregations a “systematic and comprehensive presentation of the economy of grace.”

Following each exposition are several homiletical outlines, presenting different ways in which the thought of the passage may be wrought into popular sermons. This strikes us as the weakest part of the book. Even if the outlines were quite perfect, the use of them would be a positive injury to the preacher, making him dependent rather than independent. Strong men always spurn crutches.

At the close of the volume there is a brief, but helpful, index.

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THE CHRISTIAN AND CIVIC ECONOMY OF LARGE TOWNS. By THOMAS CHALMERS. Abridged and with an Introduction by Charles R. Henderson, Professor of Sociology, University of Chicago. New York: Charles Scribner's Sons, 1900. Pp. ix + 350. \$1.25.

REPRODUCING in all essential particulars the treatise of Chalmers, this book pays a fitting tribute to the eminent Scotch divine who was in a manner a pioneer in sociological study. An ample introduction by the editor adds much to the worth of the volume, as giving the reader ready means of placing the views advocated three quarters of a century ago in juxtaposition with recent facts and theories. Points for criticism are found in Chalmers' neglect to notice important modifying considerations in connection with the Malthusian doctrine of population; in his scanty sympathy with trades unions and humble estimate of their vocation; in the narrow scope which he conceded to governmental agency in ameliorating the conditions of labor; and in his advocacy of exclusive dependence upon local and voluntary effort in rendering necessary help to the poor. On the other hand, he deserves credit for calling attention to the efficacy of minute supervision of limited necessitous districts; for emphasizing the immense advantage of a scheme which utilizes personal direction and encouragement to teach and to inspire men to help themselves, in place of leaving them sluggishly to depend upon alms; for inculcating

ideas quite in line with the institutional church and the social settlement; and for recommending that ministerial education should make account of social studies. It may also be said to the praise of Chalmers that he furnished a signal example of victorious benevolent enterprise: the way in which he wrought for the transformation of the West-Port of Edinburgh provoked the unstinted eulogy of Carlyle. As a friend of sociological thinking and achievement the editor has done well to afford this means of contact with the puissant spirit of such a man.

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THE SOCIAL MEANING OF MODERN RELIGIOUS MOVEMENTS IN ENGLAND. Ely Lectures for 1899. By THOMAS C. HALL, D.D. New York: Charles Scribner's Sons, 1900. Pp. xv + 279. \$1.50.

THE book deals with the principal movements affecting the religious life of England since the beginning of the eighteenth century. The main topics discussed are "The Methodist Movement," "The Evangelical Party," "Radicalism and Reform," "The Broad Church Movement," and "The High Church Reaction."

In the opinion of the author, the value of the Methodist movement lay on the practical side. Wesley made a very scanty contribution to theological thinking, and Whitefield did nothing worthy of favorable notice in this field. The service of Methodism was to vital piety. It redeemed men from evil. It taught them self-control and self-discipline, and set them to work in lines of religious and benevolent activity. It thus had an immense social effect. No other agency wrought more efficaciously in the latter half of the eighteenth century. "Probably no factor, nay, no four or five factors together, may be said to have had the same social significance for the future of England's empire as the Methodist phase of the evangelical revival. . . . The movement was democratic in the very best sense of that word. It was touched with the feeling of human infirmity. It pervaded all English life before long, lifting up better ideals than the Revolution had provided, and appealing to all classes with the same warning and hope."

The evangelical party in the establishment was largely imbued with the practical earnestness of Methodism. Through its Calvinistic leanings in doctrine it was well suited to maintain a sympathetic